

Mission Work Among Colored Catholics

THOMAS F. MEEHAN

ONE of the great problems for the Church in the United States is that of missionary progress among the colored people, and it is of interest to observe how it is being solved. Mindful of their high office the Bishops of America have bent their efforts toward the evangelization of the Negro and have zealously promoted this work.

The report of the mission work done among Catholic Negroes, issued in January, 1922, by the Commission of the hierarchy of which Cardinal Dougherty with Archbishops Hayes and Curley are the distributing committee, gives these interesting details concerning the work of the missions for colored Catholics.

According to the latest census there are in continental United States 10,463,131 Negroes. Of these 9,912,311 live in the District of Columbia, and the so-called Southern border States. Six hundred thousand one hundred eighty-three dwell in the States of New York, New Jersey and Pennsylvania. The total rural population is 6,903,658, and of the whole Negro population, 4,602,508 claim some kind of church membership. Of late years Negro migration to the North has been noticeably heavy. Catholic missions, particularly in Alabama, Louisiana and Mississippi, have suffered losses due to migrations. The number of colored Catholics falls short of 250,000. The majority live in the South.

Catholic mission work among the Negroes is now extended in thirty-six dioceses. In some dioceses only one parish, or a mission, or a school, or a social center exists. In places the colored mission or the school is but an adjunct to a parish for white people. These details of the work on hand are supplied by the Rt. Rev. Mgr. John E. Burke, Director General of the Catholic Board for Mission Work Among Colored People (January, 1922):

142 WORK AMONG COLORED CATHOLICS

Total number of Negroes in the U. S. (1920 census) ..	10,389,328
Catholic Negroes in the U. S. (about)	250,000
Churches with resident pastors and schools	87
Total number of churches	132
Negro children in parochial schools (about)	21,000
Catholic Negro schools in the U. S.	133
Catholic Negro academies	5
Catholic Negro industrial schools	3
Catholic Negro orphan asylums	11
High schools (attached to parochial schools)	7
Colleges for training young Negro men for the priest- hood	2
Number of priests whose lives are devoted exclusively to Negro work	175
Priests who are giving partial time to Negro work (about)	50
Sisterhoods represented in Negro work	20
Number of Sisters working exclusively in Negro work (about)	700
Schools receiving aid from the Catholic Board for mis- sion work among the colored people	66
Total number of Negro priests	4
Total number of Negro Sisters	
Oblates of Providence, Baltimore, Md., established 1829	160
Sisters of the Holy Family, New Orleans, La., estab- lished 1842	151
Handmaids of the Most Pure Heart of Mary, Savannah, Ga., established 1912	12
Negro graduates from Catholic colleges	323
Negro Catholic colleges in the United States	5
Priests (16) receiving monthly allowances from the Catholic Board for mission work among the colored people	0
Sisters (183) receiving salary from the Catholic Board for mission work among the colored people, total sent monthly	\$240.00
	\$4,565.00

THE WORKERS ON THE MISSIONS

With few exceptions, the schools and the institutions are supervised by the members of twenty-two Sisterhoods. One white community, the Sisters of the Blessed Sacrament, is devoted exclusively to the Indian and the Negro missions. Six colored men have been raised to the priesthood, four of whom are living. Two are Josephites, one is a Holy Ghost Father, one belongs to the diocese of St. Paul. Recently a preparatory college for the education of colored boys for the priesthood was opened by the

Society of the Divine Word. The same Fathers expect to build a seminary at Bay St. Louis.

Some secular priests work among the colored people in the dioceses of affiliation. The bulk of the work is borne by priests of religious Orders or Congregations. Among these are the Capuchins, the Franciscans, the Irish African Missions, the Jesuits, the Passionists, the Vincentians, the Fathers of the Divine Word, the Holy Ghost Fathers, the Society of the African Missions of Georgia, and the Society of St. Joseph of the Sacred Heart. The last named is the only organization exclusively engaged on the general missions of the Church among the colored people.

There are, too, a number of women in the field.

The Oblate Sisters of Divine Providence, a Congregation to care for colored girls, was founded in Baltimore, July 2, 1829, under the auspices of the Sulpician priests, by four colored women—Elizabeth Lange, Rosa Boegues, Magdalen Balas, and Teresa Duchemin. They have missions in Washington, D. C.; St. Louis, Mo.; Leavenworth, Kan.; Cuba, and in Old Providence and Cantania, islands off the coast of Central America.

Another Congregation, the Sisters of the Holy Family, was founded in New Orleans, November 21, 1842, under the direction of Father Rousselon, V.G., by Harriet Delisle, Juliette Gaudin, Josephine Charles, and Mlle. Alicot, "free women of color," who gave to the work their private fortunes, which were considerable. Besides schools they have homes for aged and infirm men and women and an orphan asylum, their foundations being located at Opelousas, Donaldsonville, and Baton Rouge. The mother house in New Orleans occupies the site of the old Orleans Theatre, which, before the Civil War, was the scene of the famous "quadroon balls."

A collection is taken up by order of the hierarchy every year throughout the United States for the benefit of the Negro and Indian missions and the proceeds are distributed by the distributing committee, the Archbishops of Philadelphia, Baltimore and New York in response to the application of the Missionaries. In their annual appeal (1922) for this fund these prelates say:

"The responsibility of answering the appeal of these Missionaries is indeed a very grave one and it rests upon every Catholic in America. If we have any Rockefellers in the Catholic Church in these United States they are not establishing munificent foundations for this Apostolic work. We are not ashamed to admit, rather we are proud to boast, that the membership of the Catholic Church here as in other lands is composed very largely of the working classes. They have ever formed according to the wishes of the Divine Founder the bulwark of the Kingdom of God on earth."

SOME HISTORICAL DATA

Catholic solicitude for the spiritual welfare of the Negro in this country is by no means of recent growth. The Republic of Liberia, on the west coast of Africa, originated in a scheme of the American Colonization Society to found in Africa a place to which free Negroes and persons of African descent might return from the United States. The venerable Charles Carroll of Carrollton, the Catholic signer of the Declaration of Independence, was at one time president of this Colonization Society, which sent out its first colony to Africa on February 6, 1820. A number of Catholics from Maryland and the adjoining States were among these pioneer settlers. At the request of the Congregation of Propaganda, and in answer to reports received at Rome, the second Plenary Council of Baltimore undertook to provide for their spiritual needs. The Rev. John Kelly of New York (brother of Eugene Kelly, the banker), and the Rev. Edward Barron of Philadelphia volunteered for this mission and sailed from Baltimore for Africa on December 21, 1841. A year later Father Barron, finding the work of the mission greater than was expected, came back for more help, was consecrated a titular bishop in Rome and made Vicar-Apostolic of the two Guineas. With Father Kelly he remained in Africa two years, and then, wasted by fever, they were forced to return to the United States. Father Barron died of yellow fever while ministering to the sick during an epidemic at Savannah, Ga., September 12, 1854. Father Kelly, after a long pastorate, died at St. Peter's, Jersey

City, N. J., April 28, 1866. The mission they founded in Africa still continues. The Fathers of the Holy Ghost took it up when Father Kelly and Bishop Barron were forced to leave, and since 1906 it has been under the care of the priests of the African Missions, whose headquarters are at Lyons, France.

New York now has the most important urban colored colony, and, in addition to being the headquarters of Mgr. Burke's Mission Board, has the distinction of having witnessed in the first half of the eighteenth century, the virtue of a very holy Negro.

It can not be definitely stated when the first Catholic Negro located in New York, but it was probably at a very early date, after the Dutch settlement began.

In 1674 William Corvan, a mulatto freeman of Martinique, who was kidnapped and taken to Boston, where he hired himself for seven years as a servant to one Thomas Thatcher, was claimed by Thatcher as his slave and carried to New York. Corvan appealed to the New York courts, and Thatcher was ordered to prove his claim, otherwise "said mulatto shall be declared free."

In 1712 there were 4,848 white residents in New York and 970 Negroes. The year before a slave market had been located by a municipal ordinance providing "that slaves for hire stand in rank at the foot of Wall Street." Here the Negroes captured in the prize-ships were sold as slaves with others. Among the victims also were Catholic Indians from the Spanish colonies—"by reason of their color, which is swarthy," says the old records. A petition in behalf of some of these Indians to Governor Hunter received as his answer: "I secretly pitied their condition, but having no other evidence of what they asserted than their own words, I had it not in my power to relieve them."

This advertisement can be read in the files of the old *New York Gazette*: "Ran away the 18th of August, 1733, from Jacobus Van Cortlandt, of the City of New York, a Negro man slave named Andrew Saxton—the shirts he had with him and on his back are marked with a cross on the left breast. He professeth himself to be a Roman Catholic; speaks very good English."

A petition was presented to Governor Clinton, on June

6, 1745, by Fernando Bernard, Fernando Bernal, and Antonio Aguilar, Spanish Negroes, on behalf of themselves and five other prisoners brought into port by a privateer, protesting against being sold as slaves, as they were free Spanish subjects. In spite of this they were sold and held as slaves until July of the following year, when a Spanish vessel came into New York Bay with sixty-nine English prisoners, sent by the Governor of Havana to be exchanged for these men and others captured by the marauding privateers.

In 1752 Governor Melchor De Navarette of St. Augustine, Fla., sent to Governor Clinton a list of forty-five Spanish Negroes and mulatto prisoners of war held as slaves in New York, and asked that they be set free. In answer to this, Judge Morris of the Court of Vice-Admiralty issued a summons to all who held these Spanish Negroes in slavery to produce them in court on May 28, 1752, but only four appeared. The proceedings of the court were treated with contempt by the slave-dealers and the privateers.

Between the year 1701 and 1726 it is estimated that 1573 slaves were brought into New York from the West Indies. By 1740 the city's population had increased to about 12,000 of which number 2,000 were Negro slaves. In May of this year a Spanish prize-ship was among the arrivals at the port, and of her crew five Negroes, Antonio de St. Benedito, Pablo Ventura Angel, Antonio de la Cruz, Juan de la Sylva, and Augustine Gutierrez, although claiming to be free Spanish subjects, were sold into slavery by order of the Court of Admiralty.

A NEGRO CONFESSOR OF THE FAITH

A few months after this (April and March, 1741), the city went crazy over an alleged "popish plot" to burn the whole place and slaughter the people during a Negro uprising. Before the mania subsided and the community was restored to its normal conditions, four white men were hanged, eleven Negroes were burned at the stake and fifty transported. Included in this tragic sacrifice to an almost unaccountable public hysteria, were the five Spanish Negroes above mentioned. Although Peter De

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Lancey, Abraham Peltreau, and other prominent citizens testified to their good character, a jury found them guilty of participating in the alleged plot. Sylva was condemned to be hanged and the others to be transported to the West Indies. In the history of this "Negro plot" compiled by Judge Horsmanden, who presided at the trials of the alleged conspirators, he thus records the fate of this Catholic Negro: "Juan de Sylva, the Spanish Negro condemned for conspiracy, was this day (August 15) executed according to sentence; he was neatly dressed in a white shirt, jacket, drawers, and stockings, behaved decently, prayed in Spanish, kissed a crucifix, insisting on his innocence to the last."—*The New York Conspiracy; or a History of the Negro Plot*. New York, 1744.

In the preface of the second edition of this Horsmanden history, it is stated of public sentiment at the time: "A holy hatred of the Roman Catholic was inculcated by Church and State."

Other testimony of the early presence of Catholic Negroes in New York is to be had from the baptismal records of old St. Peter's, Barclay street, the first Catholic Church built in the city. Among the names registered on the opening pages of this list, those of a number of Catholic Negroes are to be found and the social prominence of many of the sponsors tells how carefully the Catholics of that time looked after the spiritual welfare of their households.

These are some of the entries in the list of baptisms:

Thomas Benisson (slave of Joseph Benisson), born May 2, 1784; baptized January 14, 1788. Sponsors, Louis Abraham Walsh and Barbara Feinea.

Margaret Butler (slave) born April 15, 1779—the first convert recorded in St. Peter's list. Her sponsor was her mistress, Mrs. Margaret Cunningham.

John Cashel, born September 2, 1789. His sponsor was Andrew Morris, one of the founders of St. Peter's and for years among the city's prominent Catholic merchants.

Francis Caesar (slave), three years old, baptized October 27, 1793; sponsors, Francis Christopher Mantel, Count Talari, and Mary Desiderata Monguey, wife of German Peter Sumart de Grosser.

John (slave), born April 27, 1794. Sponsors, John Recholier and Joanna Miene Cheveault.

Mary Antonia (free), born July 6, 1794, of James and Rosalia Antonia. Sponsors, Ambrose and Mary Shavin.

John Louis (slave), born March 2, 1795, of Telemachus and Mary Nativity.

After the revolution of August, 1791, broke out in Haiti and San Domingo, a number of the planters who had estates in those islands fled to New York with their families, bringing also some of their slaves. The most notable of these was Pierre Toussaint, the son of a slave, born in 1766 in St. Mark's parish, San Domingo. He was the slave and confidential servant of a planter named John Berard. Mr. Berard, when his wife was settled in New York, left her there with Toussaint, while he returned to the West Indies to save what he could out of the wreck of his property. He died, however, on the voyage, and his widow found herself in her new home without any resources.

Toussaint immediately devoted himself to her maintenance. He was an expert ladies' hair dresser and soon became the fashionable artist of the town, earning a considerable amount, which he expended on his mistress, who on her death-bed, in 1810, emancipated him. In addition to providing for the wants of Mrs. Berard, he found time to do a great deal of charitable work, helping the poor with his savings and ministering to the sick. During a yellow fever epidemic his work was heroic. When he became free his prosperity increased and his thrift accumulated a modest competence, the income of which went to the poor, for churches, to orphan asylums, or whatever fostered the progress of religion. He lived to the age of eighty-seven, dying on June 30, 1853. It is stated that for sixty years he never failed to hear Mass every morning. A non-Catholic lady who attended his funeral at St. Peter's thus described what she saw there in a letter to a friend:

"I went to town on Saturday to attend Toussaint's funeral. High Mass, incense, candles, rich robes, sad and solemn music were there. The Church gave all it could

give to prince or noble. The priest, his friend Mr. Quin, made a most interesting address. He did not allude to his color, and scarcely to his station; it seemed as if his virtues as a man and a Christian had absorbed all other thoughts. A stranger would not have suspected that a black man of his humble calling lay in the midst of us. He said no relative was left to mourn for him, yet many present would feel that they had lost one who always had wise counsel for the rich, words of encouragement for the poor, and all would be grateful for having known him.

"The aid he had given to the late Bishop Fenwick of Boston, to Father Power of our city, to all the Catholic institutions, was dwelt upon at large. How much I have learned of his charitable deeds which I have never known before! Mr. Quin said: 'There were left few among the clergy superior to him in devotion and zeal for the Church and for the glory of God; among laymen none!'"

Toussaint's life was written by another Protestant lady, Mrs. H. F. Leo, "Memoir of Pierre Toussaint. Born a Slave in St. Domingo." (Boston: Crosby & Nichols, 1854.) She called him God's image carved in ebony.

WORKERS IN THE NORTH

During the anti-slavery agitation of the Civil War era the colored people had stanch advocates in New York in Dr. Orestes A. Brownson, the famous philosopher and publicist; the Rev. Dr. J. W. Cummings, rector of St. Stephen's Church; the Rev. Thomas Farrell, rector of St. Joseph's, Sixth Avenue and Washington Place, and the Rev. Dr. Edward McGlynn and Rev. Dr. Richard Lalor Burtzell, the last two then young priests. Many colored people lived in the vicinity of St. Joseph's, and Father Farrell was regarded as the special and very enthusiastic champion of the race. He died as pastor of St. Joseph's in 1880, and by his will left \$5,000 in Alabama State bonds to found a church for the colored Catholics of New York. The Rev. Dr. Burtzell in accordance with Father Farrell's desire purchased the old Universalist Church in Bleecker street, and after the necessary alterations were made it was dedicated under the patronage of St. Benedict

the Moor, on November 18, 1883, as New York's first church for colored Catholics. The Rev. John E. Burke was made the first pastor of the new congregation. He has, therefore, spent nearly forty years in exclusive work for the colored people. Here the congregation worshiped until May 1, 1898, when a German Protestant Church was purchased and St. Benedict's was moved to its present location in West Fifty-third street, the colored colony that centered about the Minetta Lane and Thompson street districts having pushed uptown with the changes of the neighborhood. The old church was sold to an Italian congregation, and is now the Church of Our Lady of Pompeii. In 1886 Father Burke established St. Benedict's Home in MacDougal street, which in 1890 was moved to the spacious grounds at Rye, where colored boys and girls are cared for under the direction of the Sisters of St. Francis. He continued as pastor of St. Benedict's until 1907, when he was appointed Director-General of the Catholic Board for Mission Work Among the Colored People, then established by the hierarchy of the United States. The Rev. Thomas M. O'Keefe succeeded him in charge of St. Benedict's, which continues to be a finely organized Church, with a number of flourishing sodalities and social organizations to promote the spiritual and temporal welfare of its men, women, and young people. It is the missionary headquarters for the colored Catholics of the city.

In 1912 the late Cardinal Farley made St. Mark's Church, West One Hundred and Thirty-eighth street, a headquarters for work among the colored population in that section of Harlem, which now has a colored population of 200,000, only 3,500 being Catholics. The Holy Ghost Fathers were invited to take charge and did so in September. Mother Katherine Drexel's Sisters of the Blessed Sacrament from Cornwells, Pa., came with them and established a school in which there are now 500 children taught by ten Sisters and two lay assistants.

A third New York church, under the patronage of St. Peter Claver, and of which the Rev. B. J. Quinn is pastor, was dedicated at Ormond Place and Jefferson Avenue, Brooklyn, on April 28, 1922.

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In 1886 the mission of the Bahama Islands, which had previously been attended from the diocese of Charleston, S. C., was transferred by the Holy See to the jurisdiction of New York. The late Right Rev. Monsignor C. G. O'Keeffe and the late Rev. D. P. O'Flynn, were the first New York pastors there, being succeeded by the Benedictine Fathers, who now attend the mission. In 1889 the Sisters of Charity of Mount St. Vincent, under the late Sister M. Dolores Van Rensselaer, took charge of the schools of the mission on the island and still devote their energies to that purpose.

The Most Rev. Patrick J. Hayes, Archbishop of New York, on his return from his first pastoral visit to the islands in May, 1922, said:

"By more than anything else was I impressed with the unique place these priests and Sisters fill in these islands.

"The priests and Sisters in the Bahamas not only are increasing in their religious work among the people, but they have come to occupy a distinct place in the social and economic life of the islands. Among all the natives, regardless of religious beliefs, they seem to be looked upon as arbiters in many things, and their efforts in behalf of the social betterment of the people, whom they are teaching to make a better use of their time and to raise their standard of living, is admirable.

"Four of the islands, New Providence, Watling, Harbor and Andros, have missions in charge of the Benedictines. The Sisters of Mount St. Vincent are on New Providence and Harbor Islands. The superior is the Very Rev. Chrysostom Schreiner, O. S. B., who has been there thirty-one years. The story of how Father Chrysostom came to be there is a very touching one. He was washed into the sea in a shipwreck off one of the islands, and was thrown by the breakers on a coral reef. There he remained all night, and when daybreak came and he realized that his life had been saved he made a vow to spend his life there as a missionary. He is regarded with great veneration by the people of all creeds.

"While I was there I founded a new mission at Harbor Island, where I left three brave women who have severed

all their home ties to do the work of God among these strange people. The islands extend in a line 780 miles long, with a total area of 4,000 square miles. The population is about 60,000, of whom 3,000 are Catholics. Harbor Island has 2,000 of these. A great percentage of the population is made up of Negroes.

"On the Island of New Providence there are 15,000 persons, of whom 10,000 are Negroes. There are about 1,000 Catholics, many of whom are Negroes. On Harbor Island there are about 6,000 persons, and while I was there I gave the Sacrament of Confirmation to the only two Catholics among them, both converts."

Thus the work goes on, in a thousand and one directions, the Negroes taking courage from many consoling incidents not the least of which is the fact that a Negro born in territory now belonging to the United States was the first native American Bishop. He was Francisco Xavier de Luna Victoria, Bishop of Panama, of which see he took possession on August 15, 1751. He was the son of a freed Negro slave who toiled as a charcoal burner to educate his son for the sacred ministry. Panama in those days was a city of importance, and Bishop Victoria, who was a wise and zealous prelate, lavishly adorned its cathedral church at his own expense. He was transferred to the See of Trujillo, Peru, in 1759. There has been no other Negro Bishop in America since.

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Negro Higher Education

WILLIAM M. MARKOE, S.J.

THE Negro is becoming educated. He has had, and still has, a hard road to travel, but, nevertheless, he is ascending the heights of knowledge with a determination and steadfastness of purpose which cannot be denied. Facts speak louder than mere words. In 1921, 461 Negroes received the degree of Bachelor of Arts and Sciences, 11 that of Master of Arts, and 3 the much prized Doctorate in Philosophy. Other degrees higher than that of Bachelor were conferred upon 14 colored graduates. At least 90 young Doctors of Medicine were graduated, 76 dentists, 33 pharmacists, 31 lawyers, and 47 ministers. Approximately 1,500 colored students successfully terminated their high school courses, while last September many thousands of colored boys and girls entered the freshman class to begin the slow climb to college and a degree. In them we may behold the future leaders of the race, the molders of Negro opinion, the shapers of Afro-American destinies.

Today the Negro appreciates the value of an education. His ambition to attain one, if possible, for himself, if not, for his children, is wonderful. His enthusiasm to learn impels him to work, to save, to study, and, especially, to make great sacrifices. I met a porter who vowed that he would never allow his five boys to be taken from school. He was hardly able to buy them enough food, but he considered it more important to purchase them a sufficient supply of books. This man was himself studying Latin without a teacher, and by means of a correspondence course had become quite an adept at juggling logarithms and the trigonometric functions. He studied when at home. He studied when he probably should have been at work. But no matter how or when, he was learning; learning something or other as best he knew how. Most important of all he was setting an example to his children and obtaining for them what he had not been so fortunate as to procure for himself. He is typical of the new Negro, the American Negro of today; and indicative of the race

of tomorrow. His children will succeed Booker T. Washington and perhaps become greater leaders.

FUTURE LEADERS OF THE RACE

But where are these future leaders being fashioned and formed? Who are they that have taken upon themselves the important duty, the terrible responsibility of laying a solid foundation of culture and virtue in the minds and hearts of America's future colored thinkers, organizers, and captains? In the field of higher education for colored youth there may be said to be three great general agencies interested and engaged in the work. They are the State, the sects, and private philanthropy. The Catholic Church, in spite of its name and its Divine commission to "teach all nations," is doing virtually nothing. She not only has no separate schools of higher education for her own colored children or for those other wandering sheep whom she must also bring in, and who would gladly come if the bread of life were broken for them in the classroom, but her educators, except in what are rather isolated cases, find it expedient to deny the young colored man and woman admission to Catholic schools already existing for whites. Thus we neither invite them nor permit them to approach the fountain of knowledge with ourselves, nor do we supply separate well-springs of learning for their own use.

Non-Catholic agencies do both, and accordingly have a monopoly on Negro higher education. They find the one quite expedient in the North, the other workable in the South. At the risk of tiring my readers I shall give a list of "white" northern institutions which graduated colored students last year. They are Harvard University, Radcliffe College, Columbia University, Smith College, University of Illinois, Clark University, University of Wisconsin, Northwestern University, University of Kansas, University of Pennsylvania, Ohio State University, Indiana University, University of Chicago, Amherst College, Williams College, Dartmouth College, Oberlin College, Colby College, Brown University, Bates College, Massachusetts Institute of Technology, Carnegie Institute of Technology, New York University, Syracuse

University, Hunter College, College of the City of New York, University of Washington, Ohio Wesleyan University, Pennsylvania State College, Ohio University, Tufts College, University of Cincinnati, Kansas State Agricultural College, Boston University, Tabor College, Union College, Agricultural College of Utah, Municipal University, Monrovia College, Michigan Agricultural College, Kalamazoo College, Rhode Island State College, and Wittenberg College. Many other "white" northern institutions had colored students in attendance who, however, did not happen to be in graduating classes. I know of no young colored man or woman who graduated from a "white" Catholic college, university, or convent last year.

COLLEGES OPEN TO COLORED STUDENTS

Where it is impossible to admit colored students to "white" schools, there, and there only, we find the enterprising non-Catholic agencies, nothing daunted, erecting an ever increasing number of separate schools for Negroes. The Jeanes, Phelps-Stokes, Slater, and Rosenwald funds are busily co-operating with States and counties in behalf of Negro education. The Baptists have no fewer than 56 schools, the Presbyterians 30, Congregationalists 23, Methodist Episcopal 16, African Methodist Episcopal 16, African Methodist Episcopal Zion 7, Episcopal 6, Friends 5, Colored Methodist Episcopal 4, United Presbyterian 4, Christian 4, and the Adventists 1. The Catholic Church, with the possible exception of several normal schools for colored girls, has one such institution. It is Xavier University at New Orleans, conducted by the Sisters of the Blessed Sacrament. We are speeding along neck-and-neck with the Adventists. Other denominations are straining all their resources to equip and expand their schools for Negroes while we have hardly even initiated any such schools for the higher education of colored youth.

How this is compatible with the strong appeal recently issued in behalf of the Negro and Indian by Cardinal Dougherty, Archbishop Curley of Baltimore, and Archbishop Hayes of New York, is rather difficult to comprehend. The appeal in part says:

"Supreme amongst the larger works of the Church in this land is the enterprise of giving to the souls of the less favored races equal opportunity in the one thing above all others where it would be criminal to draw the faintest line of distinction. Clearly this is the opportunity to learn the essentials of what is necessary for us to believe and to do in order to attain to salvation."

In our day and country really "to learn the essentials of what is necessary for us to believe and to do in order to attain salvation" requires a Catholic education. Catholic parents, accordingly, are bound by the moral law to give their children a Catholic training in a Catholic school. If this is denied to a colored boy or girl, they have no alternative but to go to one of the many non-Catholic schools that will receive them, which is usually equivalent to a loss of faith. Thus Bishop Gunn of Natchez, Mississippi, writes: "We are practically losing all the graduates of our parochial schools because we have not at least one place of higher education to which we may send our children."

Indeed, if we wish to convert and hold the race, we must supply the colored Catholic youth of the country, and the many non-Catholic Negro children who wish to come to us, with a solid Catholic education from the kindergarten to the Doctorate in Philosophy or whatever other degrees their own praiseworthy ambitions and enthusiasm may cause them to aspire to. They are certain to secure an education. We must see to it that it is not necessarily of a wholly non-Catholic sort. To achieve this great mission we must at least be as Catholic as the non-Catholics. If the latter can admit Negroes to their schools in practically every State north of the Mason-Dixon line, so can we. If they can build separate schools for them in the South, we can do the same. True, our standards and ideals in this regard should be higher than theirs. For us education should be something more sacred, a supernatural work. But we must first aim as high, and then higher.

An Appeal for the Negro

SLOWLY but surely the Catholics of the United States are awakening to the realization of the magnitude of our Negro problem. In order to bring them to a fuller knowledge of its importance all that is now needed is continuous insistence on the duty we owe to these unfortunate children of God. Redeemed like ourselves in the Blood of the Lamb, they still sit in darkness and in the shadow of death awaiting the light that will show them the glorious Christ, in whom lie hope and salvation.

To our shame be it said that as yet Catholics have done very little, indeed, to lead the colored man to the better way. With rare and creditable exceptions, religious orders and congregations that have been prodigal of men and money for the conversion of the Indian have neglected the Negro in a way that belies their reputation for zeal. And this in the face of the obvious fact that some day America will be in large portion a black republic. For the Negro has come to stay, to increase in numbers, for better or for worse, to take each year a more important part in the affairs of the republic. This table tells an important part of this story:

Census.	Negroes.
1790	757,208
1800	1,002,037
1810	1,377,808
1820	1,771,656
1830	2,328,642
1840	2,873,648
1850	3,638,808
1860	4,441,830
1870	4,880,009
1880	6,580,793
1890	7,448,788
1900	8,833,994
1910	9,827,763
1920	10,463,131

In other words, in sixty years the colored population has more than doubled, not by immigration, as in the case of the white people, but by births. Despite hardship and disease, the black man has increased by leaps and bounds,

and as the conditions under which he lives improve, the increase will be proportionately greater. And where will the Church be in his life? That depends upon our zeal. Today the Catholic Church exerts little or no influence upon the colored man. There are only about 250,000 Catholics among a population of 10,463,131.

"We can appreciate the fact that, because education has become in most quarters a veritable fetich, much rhetorical nonsense can be written about it," says one of the priests working on the missions in the South. "Time was when most of us on the Colored Missions were thrown into a state of panic by contemplating what Protestant educational agencies were doing in behalf of the colored race. I believe that the majority of us have lost that childish attitude and that we are now dominated by the fundamental issues at stake. These are briefly: (1) the value of intelligent instruction, (2) the Negro's pathetic plea for training, and (3) the necessity for Catholic influences and inspiration during the formative years that correspond with a child's years of attendance at educational institutions.

"This question of the Colored Catholic school is a vital one and because of its importance and possibilities it ought certainly to appeal to our Catholic philanthropists. There is no sense in being modest about the matter. The problem is a big one and will have to be handled in a big way. It cannot depend on scattered donations. It must be begun, if at all, as a consequence of large slices of generosity.

"We cannot forget that missionary enterprise from the very first centuries has prospered largely in proportion as the missionaries have been able to penetrate the general life of the people. At present the school is the best method of achieving this result among the colored people. Give the priests and sisters the means for creating an ample, modern, and intelligent school system, and we have put into their hands an effective way of accomplishing their only the ultimate design—the salvation of souls. At the same time, a school system must be really what it pretends to be and not merely a nominal substitute."

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It is high time for us to bestir ourselves and take thought of this condition of affairs. A great mission field filled with simple, affectionate, religiously inclined people lies at our door, while we sigh for conquest in Timbuctoo and other regions inaccessible to our zeal. Over 1,176,987 Negroes await us in Georgia, 1,009,487 in Mississippi, 908,282 in Alabama, 835,483 in South Carolina, 600,000 in North Carolina and Texas. Why not go there? God can give us martyrdom in those places, also, and probably will grant it, if we try to deserve the grace. It is high time that we dropped our pose and got down to hard work on behalf of the Negro. Long ago we should have stopped talking about his vices, and started to work at making him better. Granted, for the sake of the argument merely, that he is supremely wicked, why not strive to make him good? Granted, for the sake of argument, too, that he is good, why not strive to make him better? In other words, why have we not made heroic efforts to help the Negro? He, too, is a child of God. Why are we not making heroic efforts to help the Negro? He, too, is a child of God. And it is always good for us to remember: "There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female. For you are all one in Jesus Christ."

The Patron of the Missions

ST. PETER CLAVER was born at Verdu, Spain, in 1581, and became a Jesuit in his twentieth year. Ordained priest in New Granada, Peter was sent to Cartagena, the great slave-mart of the West Indies, and there he consecrated himself by vow to the salvation of those ignorant and miserable creatures. For more than forty years he labored in this work. He called himself "the slave of the Negroes forever." He was their apostle, father, physician and friend. He fed them, nursed them, often applying his own lips to their hideous sores. His cloak, which was the constant covering of the naked,

though soiled with their filthy ulcers, sent forth a miraculous perfume. His rest after his great labors was in nights of penance and prayer. However tired he might be, when news arrived of a fresh slave-ship, Peter immediately revived, his eyes brightened, and he was at once on board amongst his dear slaves, bringing them comfort for body and soul. He was canonized by Pope Leo XIII on January 15, 1888, and on July 7, 1893, was proclaimed Special Patron of all Catholic Negro Missions.

In April, 1920, our late Holy Father, Benedict XV, solemnly proclaimed the beatification of those servants of God the twenty-one Negroes of Uganda, Africa, whose heroic splendor of whose martyrdom captivated the Christian world.

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